

ASTOR, LENOX AND
TILDEN FOUNDATION

THE NEW MAN.

Vol. VII.

August, 1902

No. 8.

PERSONAL MAGNETISM.

(Continued from last month.)

The Western world is now beginning to pay some attention to Deep Breathing as a means, not only to gain physical health, but also for the purpose of promoting development on the higher planes.

Ralston tells his students that through deep breathing and aspiration they will absorb a mysterious Principle, Force, or *Power* from the atmosphere and the spaces around us, which he has named "Glebe." I myself have long ago come to the conclusion that the air with its components is not the only element which we absorb in breathing. The air is interpenetrated by still finer substances which are the carriers or mediums of finer forces. When we breathe deeply with our physical lungs, we force the *spiritual body* to do the same, and through the latter we absorb the finer substances and qualities prevailing on the higher planes, provided we cultivate an affinity for them through noble aspirations and desires. For our mental and emotional states very largely determine the *qualities* of the spiritual elements which we appropriate to ourselves.

The physical body absorbs oxygen from the air because the blood corpuscles possess an affinity for this gas. On the higher planes we absorb those qualities for which we have by nature or culture developed an affinity. Let us remember that when we take deep breathing exercises, and let us cultivate a purity and high-mindedness which will prove our safe-guard in these practices, which otherwise might prove very harmful. Let us remember that the common air is only the physical garment of a higher, more subtle and powerful atmosphere, and that, as the common air is often vitiated by the admixture of foul gases, so the more rarified spiritual atmosphere holds foul principles which may prove baneful to those who attract them through inherited or cultivated affinities.

At the pentecostal assembly of the Apostles a higher power made itself manifest in fire tongues, and by the

rushing through the house "as of a mighty wind." Their ruling desires and aspirations made such a manifestation possible. The Bible narrative fails to state that they breathed rhythmically and in unison, but I suspect this must have been the case also. The power of rhythmic breathing is a lost art to us. The ancients practiced it, and who knows but what some of the great Egyptian engineering feats, such as the moving of huge stones were not carried out with the aid of rhythmic breathing. The workmen who now-a-days have to move great weights instinctively fall into the habit of making *concerted* efforts, which necessitate the breathing and moving in unison. Many of you may be familiar with a parlor experiment, where four persons breathe in unison, and lift a fifth person on the tips of their fingers without any sense of weight. My friend Captain Brown attributes this feat to the Power of Thought. If thought alone did the work why is *breathing* in unison necessary, and why cannot people accomplish this feat without it?

There is power in breath, in air, in Spirit, as there is in steam, and the experimentors *use and control this power* consciously through an effort of the Will. This simple experiment foreshadows some of the wonderful possibilities that will be discovered (or re-discovered) and developed some day. The Pentecostal Baptism of Fire, Spirit, or *Power* is just as possible to-day as it was 1900 years ago. The same understanding, aspirations, efforts, and conditions that caused the wonderful manifestations recorded in the Bible, will produce like results now, because God's laws never change. He is the same yesterday, to-day, and forever!

Breath finds a place in religious rites even at this time. The Bishop in the Catholic church who confirms or "baptizes with the Holy Ghost," *breathes* upon the confirmant who seldom has any real conception of what it all means. When the priest blesses the "holy water," he breathes upon it three times in the form of a cross, whereby he is supposed to impart to the water certain virtues and *powers*.

It is not necessary here to write an analysis of the physical processes involved in breathing. I have done this in Volume I of *The Mastery of Fate*, and those who have not read it may obtain the information they seek by

consulting an Encyclopædia or some work on Physiology. It will now be in order to give a few exercises from which the student may select for practice those which he finds necessary in his own case.

The first exercises are to be practiced to promote physical health and vigor, and absorb vitality from without.

The second is intended to awaken the Solar Plexus, and through it gain access to Power and Strength from within.

Remember that the mere exercises are not sufficient. You should *will* or *desire* to develop—attract as it were—those qualities which you wish to manifest in greater fullness. Do not go through these practices in a mechanical or perfunctory way, but ever keep before you *the purpose* for which you practice them. When both the proper *mental and physical* conditions prevail, success is certain.

Lastly we must caution the reader not to overdo things. He is supposed to exercise his own reason and judgement at all times.

The readers of an English magazine were advised in a recent issue to fill their lungs full of air 'to the *splitting* point.' Such advice is ill considered, to say the least, and if carried out may result in a rupture of the delicate lung tissues and the separation of soul and body.

My advise therefore is. Take nothing for granted. "*Prove all things* and hold fast to that which is good."

Breathing Exercises.

There are various ways in which we may breathe, but for the purpose of absorbing the electro-magnetic elements from the air I have found none better than the plain deep breathing, which may be practiced while laying flat on the back, or while standing perfectly erect, preferably right after each meal, and in the open air. Inhale slowly until you have filled your lungs completely, but do not go beyond the point where it causes strain or discomfort. Hold the breath from 5 to 8 seconds when you may expel it slowly from the lungs. The inhalations and exhalations should occupy from 5 to 8 seconds. Repeat from 8

10 to 20 times.

While you practice imagine that you are immersed in a sea of Life, which indeed is the case, and that you are inhaling vitality and strength with every breath you draw. While you hold your breath imagine that you absorb vitality and strength into the body, blood, nerves and brain.

The maintenance of this mental attitude is important, as I have pointed out already before. Aspiration is the true prayer. "Ask and it shall be given you." He who uttered these words knew the law of, or relationship between, demand and supply. He who asks in faith from the unseen Source of All Good around him will receive that which he asks for (aspires to).

But there is also a method of receiving Vitality and Power from within through the Solar Plexus, and it will now be in order to say a few words concerning it.

The Solar Plexus.

The Primal Energy which created and sustains the Universe is too intense to be brought in direct contact with physical forms. It must, in order to fulfill its purposes, be modified so that it reaches them in a less intense condition. For this reason it may be that it permits portions of itself to become concentrated or focalized into Solar centers from whence it may pour itself out upon the life on the Planetary worlds in a condition specially adapted to the same.

As it is with the Macrocosm, so it is with the Microcosm—Man. What the Primal Energy is to the visible Universe, the soul of Man is to his body. It does not reside in any one portion of the body to the exclusion of the others, but it permeates the whole organism, just as the Primal Energy permeates the Universe. As the Creative Power acts on the physical life of the Planets through Solar centers, so the soul of Man acts upon the body through the nerve centers. The brain is the largest center through which the soul governs the physical system. It is the organ of the mind.

(To be Continued.)

POWER THROUGH SELF-CULTURE.

(Continued from last month.)

A materialistic interpretation of the story of the Christ and his redemptive mission, if followed to its logical conclusion could give no hope to the millions of human beings who lived and died before the advent of Jesus, nor to the other millions who, being born after him, have embraced other "faiths" than the Christian. The curse of God, pronounced in Eden, must rest upon them all. And if so, what a God, to punish millions of people on account of the one sin of their first parents, whom they had never known! And in order to appease his "anger" he demands the "blood" of *his only begotten son!*

Is it any wonder that thousands, nay millions, of thinking people are turning away from such a God-idea in disgust? It is the crude creation of a dark age, and nothing but the most materialistic interpretation of Scriptural terms can lead men to believe in it. The Bible, on the other hand, declares that no one has ever seen *God*, that He is Infinite, Omnipresent and Omniscient, and is therefore incomprehensible to the finite mind of man. And yet an overzealous priesthood has drawn an imperfect picture of *The Nameless One*, and compelled the Occident to adore it through long and weary centuries.

After all the merits which Jesus has heaped up for sinners to draw upon, he has died in vain for the great majority of men, for the Christian church teaches that none can be saved unless they believe in Jesus Christ. This belief, in most cases, means nothing more or less than a mere intellectual assent to the formulated dogmas of the creeds. What a miserable plan of salvation this is, which does not really save all men, not even all professed Christians. The Roman Catholic church makes salvation virtually dependent upon a confession of sins to a priest. Even if the faithful believe in Christ, but refuse to confess their sins to a priest before they die, they must go to hell. The church decides what are and what are not mortal sins. Such a slight misdemeanor as failing to attend mass on Sunday is made a mortal sin. What a sacrilege this usurpation of divine prerogatives!

Owing to such teachings, the prayers of the ordinary Christians are offered up to induce God to reward them after death for something which not they, but somebody else, has earned, and to save them from a hell which Adam

tongues. They shall take up serpents, and if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick, and they shall recover.

"And they went forth and preached everywhere, the Lord working with them and confirming the word with signs following." Mark XVI; 17, 18, 20.

"Ye shall be baptized with the Holy Ghost . . . Ye shall receive *Power*, after the Holy Ghost is come upon you: and ye shall be witnesses unto me . . . unto the uttermost parts of the earth." Acts I; 4-8.

Those of our Christian brothers who affirm that Christ, or God, conferred the healing power upon the Apostles only (and some of their immediate followers), are very much in error, for Jesus promised this power to "*all* them that believe." Our Roman Catholic friends who assert that since the days of the Apostles this gift was vested in some of the Saints, their remains, or so-called 'holy places' only by *special Divine dispensation*, are equally at variance with the explicit declarations of Jesus, as well as with facts in human experience.

There is no place for special privileges in God's Universe. Every effect has its legitimate cause. A true faith and a pure life *must* result in the development of a higher order of faculties and powers than those which are born of unbelief and an ignoble life. The causes are different, and so must be their effects.

The true faith will save men not so much from the effects of their sins after they are committed (although this is possible to a limited degree), as from *sin itself*. The Church in general lays too much stress upon salvation *after* death, or a salvation from the deserved *consequences* of sin. The prayers offered up in behalf of such a salvation are induced by fear, selfishness, and dishonesty. God cannot set aside His immutable laws of cause and effect to please these petitioners. If He could, He would annihilate Justice. When once we believe that there is no *eternal* punishment, and that all punishment is *corrective* rather than *punitive*, we will see that it could not be annulled without detriment to our own best interests. When once we learn to trust in the Father's Goodness implicitly, and believe the most exact Justice is ever in harmony with infinite Love, then we shall be more willing to suffer the legitimate penalties of our transgressions. Then,

—and then *only*—shall we stand ‘before the East’ in the upright attitude of true Honesty, Integrity and Spiritual Manhood or Womanhood. So long as we send out wails of fear for ‘the remission of our sins,’ so long are we still in our spiritual childhood.

The true prayer is not a wail of fear, a puling cry of weakness, but a continual trust in the eternal Goodness of the Soul of Things, and a life-long devotion to the Good. Why should we have to beg for what we need, when we know that the Father is ever willing that we should have it, and in His infinite goodness has made ample provisions to meet every emergency. Only through *obedience* to God’s laws do we put ourselves in a position to receive all we need, and if at any time we do not get what we want, we may feel sure that we do not really need it, that the attainment of our object would prove a hindrance rather than a help, or that through disobedience in some way we have set in operation forces which prevent the fulfilment of our desires.

And yet, I cannot deny that what is generally regarded as ‘prayer,’ is *sometimes* answered. The writer himself has had too frequent and convincing proofs to doubt it. But such ‘answers’ are due to the friendly ministrations of spiritual intelligences rather than the direct intervention of the Deity. Or they may be ascribed to the power of Thought, Will, Faith, and Desire, which are, or will be, discussed elsewhere in these essays. In this case Man answers his prayers himself, consciously or unconsciously, through the exercise of powers vested in him as the image of God.

A true faith saves *now*, in this living present, and a man who is safe now is likely to be safe after death. It saves from sin, sickness, poverty and all conditions which are the result of ignorance and unbelief. The world needs saving *now*. Tomorrow will take care of itself, if we do what is needed today. Men need salvation not from the possibility of being lost *after* death so much as from the lost condition in which they are now, at this present time, at this present moment.

Christ promised that the truth which he taught, if comprehended and followed, would make men free.

(To be Continued.)

"How I Became Successful and Wealthy."

(Continued.)

But the speaker did not give them much time to think. He presently continued, saying, "We cannot reach all of them at once, and to destroy all the mills would be neither possible nor advisable. We must pick out the most influential one among them and aim the blow at him. We will wreck one of his mills, and at the same time threaten to destroy the properties of the others, unless they come to terms amicably."

You see, it was in the early days of anarchism in this country, when some of the saner and better elements had been drawn into the movement through its fallacious doctrines. But the latter have long since joined the ranks of the Socialists, who are striving to change social, political, and industrial conditions through the use of legitimate means.

It is not necessary to give a fuller description of what happened in the meeting referred to that night. It was agreed to that the largest mill, belonging to the father of the girl I loved so hopelessly, should be wrecked with dynamite. I was one of the men who were chosen by lot to carry out this fiendish work. Well I shrank from it, but I feared to withdraw, and so went with the other two at midnight. One was to deposit a charge somewhere near the engine house. Another was to lay one in the storage building, and I was to blow up the offices, which were in the main factory building.

Although I had partaken freely of stimulants to nerve myself for the dreadful task that had been thrust upon me, I shivered and shook fearfully when we stepped out into the cold night air and made our way towards the factory. But as we trudged along, we seemed to gain courage, for presently one of my companions spoke, "I say, fellows; it seems a pity to blow up so much money as there must be in that big safe. They say the old man al-

mark. It dawned upon me that I was in the company of a professional thief, and I shuddered. I was sorely tempted to turn back, but the fear that my companions would kill me, kept me from doing so.

The tools were procured presently, and in time we reached the factory. All was dark and silent within. Only one window in the third story was lighted where the night watchman kept his lonely vigil, to be broken only by a walk through the buildings every hour. It was easy to open one of the windows from the outside—at least it seemed easy to the man with the tools, for he had it open in what seemed to be only a minute's time. Then we climbed in, and found ourselves in the inner office containing the big iron safe.

The man with the tools struck a match and lighted a bulls-eye lantern which he told me to hold for him while he was to drill. The third man was stationed at some point within the building, to report the approach of any one coming from the inside. Then the work began.

When the work of drilling commenced my courage again forsook me. Somehow I felt apprehensive and uneasy. The darkness beyond the limit of the lantern's rays held all sorts of imaginary terrors for me. I seemed to see luminous eyes and uncanny shapes moving about. Then ever and anon my strained ears seemed to catch the sound of footsteps approaching stealthily. My teeth began to chatter, and the hand that held the lantern sook so violently that I had to put in it my other hand.

My companion noticed my agitation, for he stopped in his work, and with the perspiration streaming down his face said, "What the duece ails you, pard? There is nothing to fear, I tell you. Keep steady now, or I can't see."

For a while I kept steady. Then the terrors came back again. I seemed to feel some presence approaching, and I could hear a muffled footstep. This time it was not a fancy, for lo, the door opened, and the venerable owner of

always hope for one who repents. No, I shall not shoot you, nor shall I send you to prison. I believe that you are worth saving. May the good spirit give me strength and wisdom to help you find the true life that leads to success and happiness. I forgive you freely, for you have not wronged me in the least. Would that you could forgive yourself as easily and quickly as I can forgive you. But I hope that will be accomplished in due time. And now I let you go free. No word or act of mine shall bring you harm. I feel as though you will not drift back into the ways of sin and death. But you must be left alone to choose. This is not the time nor the place for an exchange of thoughts, but if you feel prompted to see me again later on, come. I shall be glad to see and hear you, if you have aught to say to me. If you do not, it is well, but not so well. Goodnight!"

He stepped aside to let me pass. I could not help grasping his hand in passing and thanking him with the tears streaming down my face for his kindness and forbearance. I had often pictured the angels as of such a nature. How then was it that this man of wealth and influence, whom my anarchist friends had taught me to hate, could possess such an angelic nature?

As I walked homewards, thoroughly broken in spirit, a great longing crept into my soul to become like him, great and good. Had he not referred to "the true life that leads to success and happiness?" Oh, that I knew how to live that life. Would he be willing to teach me? I felt that he would. He said that I was worth saving, and he invited me to come to him whenever I wished to see him.

Before I crept into bed that night my mind was made up. I would see him in the morning and ask him to lead me in the way of happiness and peace.

I did not sleep any, but lay wide awake thinking. A new hope filled me, and its presence brought a sense of peace and rest to which I had long been a stranger.

wise, if the opportunity comes to you. Now, please be seated."

When I was seated I faltered, "Your goodness overwhelms me. I came to tell you that I want to find that better way you spoke of which leads to happiness and success. I want to ask you to guide me in my efforts to tread the paths of righteousness and rectitude." He looked at me while a pleased expression lighted up his features, and said, "I am truly glad to hear of your determination to look for the really good and true in life—for that which is worth while. Whatever of earthly goods we may possess, we cannot call them ours. Although we may try to delude ourselves with the idea that they are 'ours,' they are no part of us. When we make the great change—the birth into another life, which men call death,—we leave all that behind for the temporary use or misuse of others. The only thing that we can take with us, and which is a part of us; which, furthermore, will determine our status in that other life, is *the character* we have built for ourselves. If that is good, we will be happy and prosperous both here and hereafter. If it is bad, we will be miserable. This is the law that none can change. It links together all causes and their legitimate effects. If men could only see more clearly this law of justice and compensation that ever seeks to balance all things throughout nature and the affairs of men, they would feel a greater incentive to evoke its beneficent action and to avoid many of the misfortunes which knowingly or unwittingly they bring upon themselves."

After a few moments of thoughtful silence he continued, "Let us think of this Law, which is nothing else but the activity of the Great Universal Intelligence in Nature and man. Although I grant that in man it operates both as an individual as well as a universal intelligence, man cannot put himself outside or above the latter. All he can do is to bring himself within the scope of its beneficent

Application made for admission as Second Class Matter at the
Post Office at Omaha, Nebraska.

VOL. 7.

August, 1902.

NO. 8

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